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Henry Davidson

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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

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IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—*Jesus.*

VOLUME IV.

ABILENE, KANSAS, NOV. 15, 1891

Chas Ditson oct91

NUMBER 22.

THE MAN OF MACEDONIA.

BY THE AUTHOR OF "THE OLD, OLD STORY."

Acts xvi, 6-10.

"Oh for a vision and a voice to lead me,
To show me plainly where my work should lie!
Look where I may, fresh hindrances impede me;
Vain and unanswered seems my earnest cry."
Hush, unbelieving one! But for thy blindness,
But for thine own impatience and self-will,
Thou wouldest see thy Master's loving kindness,
Who by those "hindrances" is leading still.
He who of old through Phrygia and Galatia
Led the apostle Paul, and blessed him there,
If he forbid to "preach the word in Asia,"
Must have prepared for thee a work elsewhere.
Courage and patience! Is the Master sleeping?
Has he no plan, no purposes of love?
What though awhile his counsel he is keeping?
It is maturing in the world above.
Wait on the Lord! In his right hand be hidden,
And go not forth in haste to strive alone:
Shun—like a sin!—the tempting work forbidden:
God's love for souls, be sure, exceeds thine own.
The Master cares! Why feel, or seem so lonely?
Nothing can interrupt real work for God:
Work may be changed; it cannot cease, if only
We are resolved to cleave unto the Lord.
None are good works, for thee, but works appointed:
Ask to be filled with knowledge of his will.
Cost what it may! Why live a life disjointed?
One work throughout! God's pleasure to fulfill!
But if indeed some special work awaits thee;
Canst thou afford this waiting time to lose?

By each successive task, God educates thee:—

What if the iron be too blunt to use?
Can walls be builded with untempered mortar?
Or fish be caught in the unmended snare?
Must not the metal pass through fire and water,
If for the battle field it would prepare?
O thou unpolished shaft! Why leave the quiver?
O thou blunt axe! What forest canst thou hew?
Unsharpened sword! Canst thou the oppressed deliver?
Go back to thine own Maker's forge anew!
Submit thyself to God for preparation:
Seek not to teach thy Master and thy Lord!
Call it not "zeal." It is a base temptation,
Satan is pleased when man dictates to God.
Down with thy pride! With holy vengeance trample
On each self-flattering fancy that appears!
Did not the Lord himself, for our example,
Lie hid in Nazareth for thirty years?
Wait the appointed time for work appointed,
Lest by the Tempter's wiles thou be ensnared;
Fresh be the oil wherewith thou art anointed!
Let God prepare thee for the work prepared!

NOTICE TO EXCHANGES.

Will our exchanges please publish the following notice of our removal from White Pigeon, Michigan to Abilene, Kansas, for the reason that we receive so much mail that is still sent us to White Pigeon and then remailed to this office. By so doing they will confer a great favor.

The *Evangelical Visitor* formerly published at White Pigeon, Mich. has been removed to Abilene, Kan. All interested will please address us at Abilene, Kan.

THE SPIRITS IN PRISON.

In the *Visitor* of Sept. 15th a friend wants the following passage of scripture explained: "By which also he went and preached unto the spirits in prison." 1 Pet. iii, 19.

By permission of the editor, I will give his readers a garbled account of a few chapters of a German book, said to have been originally written by Nicodemus who came to Jesus by night. This part of the writing of Nicodemus enlarges on what is only incidentally alluded to in the 52nd and 53rd verses of the 27th chapter of Matt. If the statements here made were actual occurrences, and so written by Nicodemus as there are good reasons for believing, then it gives us some light as to the matter of Christ preaching to the spirits in prison. Matt. says, "And the graves were opened and many bodies of saints which slept arose and came out of the graves after his resurrection and went into the holy city and appeared unto many."

Now this passage is from holy writ, and I suppose all will agree that by "holy city" Jerusalem is meant; and further, that those to whom these resurrected saints appeared, were men and women then living. And further, it is highly probable that they also were saints and that these risen saints appeared to them for a purpose, but for what purpose we are not informed, and hence can only conjecture.

We now turn to the 13th chapter of Nicodemus where it is said that old Simeon (the one who took the child Jesus in his arms) had two sons, whose names were Karin and Lenzin; that both these sons had grown to manhood's estate and died prior to the crucifixion of our

Lord. In this same chapter it is also stated that Rabbi Adda, Rabbi Finess and Rabbi Aggeus, three men from Gallilee had reported at Jerusalem that they themselves had seen Jesus alive after his crucifixion, in company with his disciples on Mt. Olivet. On hearing this, Annas and Caiaphas the priests gave counsel to send to Gallilee and have these men brought to Jerusalem that they might inquire of them personally. The men came and when they were asked they again said, they had seen Jesus and his disciples on Mt. Olivet. They said further, that as they went from Jordan towards Gallilee, they met with a great company all of whom were in white apparel, such as had long before died, and that in this company they had also seen Karin and Lenzin—the deceased sons of Simeon. With these two they had been personally acquainted in their time, and readily recognized them. They stopped and spoke to them, asking them, “who are all these in whose company you are, and how is it that you who have long since been dead, appear here bodily in this great company?” They answered and said, “we arose from the dead with the Lord Jesus Christ. He raised us up and be it known to you, that the dark dungeons of hades are destroyed and the souls of the saints are led out and now dwell with Christ in Paradise. And by him we are commanded to tarry for a season along the banks of Jordan and on the mountains, but not openly to all men, nor to speak to them, except to such as the Holy Spirit may direct.”

To hear such things from these men of Gallilee astonished the whole council, and they were in great fear. Upon this, Annas and Caiaphas gave counsel to send men to examine the graves of Karin and Lenzin. These graves were found open and many other graves likewise, with no signs of bones or any other corrupt matter therein.

These things still augmented the fear of the Jewish council, insomuch

that Annas and Caiaphas sent devout men to the number of fifteen, to Jordan to invite these risen saints to appear before them at Jerusalem. These went along the banks of Jordan and to the mountains, but failed to find any risen saints. But as they returned and came to Mt. Olivet, there appeared to them a great host, apparently about twelve thousand persons that were risen with Christ.

Many of these they recognized, but by reason of their angelic lustre they could not approach near unto them to speak to them but stood afar off and heard them sing, “The Son of God is risen from the dead as he said: let us all praise him who reigneth forever.” Then these devout men returned to Jerusalem, to the high priest, elders and rabbis, and declared unto them what they had seen and heard. Upon this Annas and Caiaphas spoke further to these messengers, saying, “Go ye to Arimathea, and look for Karin and Lenzin in their houses.” These therefore, went as requested and found them in their houses engaged in prayer to God. Falling down before them they spoke unto them in great fear, saying, “The whole Jewish council have heard of your resurrection from the dead and have sent us to invite you to appear before them, and declare unto them the majestic deeds and wonders of God which in our time have come to pass.” They then arose and went with them into the holy city and as they came into the synagogue they sat down.

C. STONER.

Polo, Ill.

For the Evangelical Visitor.
DIVISION.

“And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.” Mark iii, 26.

The headline of this humble effort is suggestive of one of the four fundamental rules of Arithmetic. The Division we wish to treat of, is not, however the division found in Mathematics, but it has on families, socie-

ties, churches and nations, a decided mathematical effect and always much to the detriment of the circle in which its effects are allowed to be manifested.

In the circumstances connected with the text, and which led to its utterance, Jesus was doing certain good works which offended the self-conceited, important dignitaries present, who, failing to explain the miracle wrought by Christ in any legitimate way, resorted to blackmail and accused Him, the Son of God, of being in collusion with Beelzebub. The answer of Jesus is found in our text and the preceding verses.

“If Satan rise up against himself and be divided, he cannot stand, but hath an end,” “and if a church rise up against itself or against any part of itself, it cannot stand, but hath an end.” This may not always be literally true. The church may continue to exist, but its effectiveness in its grand mission of saving perishing souls from the brink of endless ruin hath an end. Oh, how often we see the soul-piercing, heart-rending effects of division in churches! Some one has made a mistake or has taken a slightly different view on some non-essential point, and instead of showing fraternal forbearance, the others at once separate themselves or take an attitude of enmity. The accused fails to act in the spirit of self abnegation which Paul manifests when he says, “Wherefore, if meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.” Thus division has entered the fold of God, or what should be so. Some will side with the offender and others on the other side; the lambs are neglected and forgotten in the *melee* which follows, and scattered and affrighted, run hither and thither not knowing where to go. Those who were almost persuaded finding such a state of affairs, reason that “After all, there can be but very little in religion if this is the way it all ends;” and thus the divided church, while dragging along a miserable

existence, has an end so far as all usefulness is concerned, or its instrumentality in the salvation of souls goes.

How often have we seen the facts just pictured, take place in real life? In how many of our sister churches is this thing affecting, in some instances the whole church and in others only a single congregation? And wherever it exists, the church has an end, while the difficulty lasts for effective work for the Master.

My dear fellow Christians, what have we or any church ever gained by divisions? Have we gained members? Have we gained enthusiasm? Have our church services gained in warmth and spirituality? Have we gained closer communion with God? Have we gained souls for heaven? Can any one honestly and conscientiously say that they or any church have, through division gained any of the foregoing or anything else that is the mission of the church of the living God to gain? We answer on the basis of our text, No.

But on the other hand, What has been lost? Ah what has been lost? Strength, enthusiasm, warmth, spirituality, nearness to God, all these each one of us, now or at any time engaged in division, lost; but this is not all; souls were lost, lost to the church, and lost to God. And shall we not give an account to God for that which is entrusted to our keeping? Yea, assuredly as those to whom the talents of Christ's parable were obliged to give an account of their stewardship and were only acquitted upon bringing their assignment with usury, so surely will the church of the living God be held accountable for what has been lost by divisions.

Oh, my fellow Christians; let us take notice of the teaching of the text and resolve that from henceforth there shall not be divisions. Let each one so resolve firmly in their heart, and we will soon see love and unity prevail and the church spring into vigor and life, and God be glorified as never before. Ah, yes, you say, "I do not want the division,

but "brother A must not pray so long and sister C must not talk so earnest;" and so on excuses can be multiplied, and division arises. Away with them all. Become willing to become a fool for Christ's sake that ye may become wise, wise unto the salvation of your own souls and wise unto the upbuilding of the church of the living God.

A. Z. MYERS.

Mechanicsburg, Pa.

CONTRARY TO NATURE.

Concluded.

Nature, as used in our theme in this our conclusion, implies the regular course of things; as when we say, according to nature or out of the order of nature. When Jesus converted water into wine he performed a miracle contrary to nature, because it was not the established course of making that beverage: but it was made of the juice of some fruit or vegetables. At Capernaum Jesus was demanded to pay tribute money. On this demand Jesus told Peter to go to the sea (Galilee) and cast a hook and take up the first fish that came up, and when he had opened his mouth he would find a piece of money and that he should take that and pay for both him and Jesus. Now, it is just as unnatural for a fish to have a *Stater* (or a half ounce of silver) in his mouth as it is for us to have fish in our pockets for money; hence we see at once it was contrary to nature.

Now we find Jesus at his home, Nazareth, teaching with power, but the people being too wicked to receive it, took hold of him and led him to the brow of the hill, on which their city was built, to cast him head-long down; but he passed right through their midst and they could not harm him. Is it not reasonable to think that if they were able to lead Jesus to the brow of the hill that they could also throw him down, unless something contrary to nature would interfere?

What can we see in the healing of

the blind, deaf and dumb? The eye which was so defective in some of its points at least, that no medical treatment could possibly restore it, Jesus anointed with spittle and clay and it truly became an organ of sight. The other washed in the pool of Siloam and was blessed likewise. The deaf and dumb were also mysteriously cured. This again is contrary to nature. Do you think that the spittle and clay or the water of Siloam affected the cure? No. That is right. Neither do I think so but that power, which they acknowledged by the application, in some way out of the regular order of happenings, accomplished the restoration.

How were the raging winds and angry waves of Galilee controlled? Jesus first rebuked the wind but the waves according to nature would still have continued to roll for quite a while; but Jesus did not wait to allow the foam-capped billows subside in their slow and natural order but rebuked them at once, and there was a great calm. The apostles, being afraid, wondered, saying one to another: "What manner of man is this! for he commandeth even the wind and the water and they obey him." If Jesus was able to subjugate and control the winds and the waters of old Galilee, can we not believe that he can govern any wind and all the waters on the whole earth? And if he has the absolute power over wind and water, has he not also the same power over all other matter? Certainly. Then what an easy thing it is for God to maintain or destroy this earth which appears so huge to us. Is it unreasonable to believe that a being who is able to establish and execute laws independently, has power also, to withdraw, overrule or destroy the same at his will? No. Therefore, we need not doubt the resurrection of the dead nor the destruction of the earth. God will bring our bodies from their graves with the same power with which he raised the body of our Lord Jesus.

The earth shall melt with fervent heat and pass away with a great noise. This noise will probably be produced by the yielding of the laws of nature to the power which will be used by God to overcome or destroy them, blended with the piteous shrieks and cries of millions of unsaved souls among whom the infidel will be found, who, while in this life, based his arguments and hopes on the laws of *nature*, by the which he now sustains an eternal loss. Oh! may we never be misled by that delusory idea; but know that God has power and will accomplish his designs though contrary to *nature*. J. R. Zook.

Morrison, Ill.

For the Evangelical Visitor.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. i, 16.

The above statement is made by the apostle Paul, who was a "servant of Jesus Christ" and separated to make known that gospel which as he stated, is the power of God unto salvation to every one that believeth it and which was and is to be preached unto all nations, wherein is involved the glad tidings of how God is just when justifying the sinner who shall believe in Jesus, "for therein" (in the gospel) saith Paul, "is the righteousness of God revealed:" that is, his love, mercy and justice is manifested: all the attributes of God are satisfied. And now through the atoning sacrifice of Christ, salvation is imparted to every one that believeth and accepteth of that message.

The apostle in his epistle to the Corinthians, very pointedly rehearses over again, that gospel which he preached unto them at first, both in its substance and in its effect. Saith he, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are *saved* if ye keep in memory what I have preached unto you, unless ye have believed in vain." What is that gospel which he preached?

Let us hear him. "For," saith he, "I delivered unto you, first of all, that which I also received—how that Christ died for our sins according to the scriptures, and that he was buried and that he rose again the third day according to the scriptures:" and further the apostle saith, "whether it were I or they (the other apostles) so we preached and so ye believed." It seems to me that nothing can be made plainer than the descriptive view that Paul gave of the gospel, in the above. "Unto you, therefore, which believe he (Christ) is precious, but unto them which be disobedient, he is not precious;" implying that those who believe in Jesus are obedient people.

I cannot see nor understand how or where an individual finds spiritual happiness apart from the knowledge of the gospel of the grace of God." Wishing not to deal personally with no person nor party, yet I am impressed with the idea that there are many in the world similar to an individual with whom I met lately, who seemingly was religious and pious. In our talk together I asked him if he knew the gospel: if he did to tell me what it was. He said that he did not know but knew by his feelings that he was converted. This leads to the feeling conversion which we may investigate upon for a little; for this purpose I will add herewith an abstract which I met with lately, the which perhaps can make it plainer than I could construct it. Here it is. "What I am contending for is that the forgiveness of sins is a thing that can be felt by no one and unless the knowledge of it is founded on the word of God, and that alone, it will be sinking sand for a deathbed.

Scores of anxious people have been deluded into the idea that they knew the gospel when some pleasing emotion passed through their minds. When Satan sees people awakened and that he cannot keep them quiet, he takes his stand beside the preacher of the gospel and

while he is inviting them to the rock, Satan pushes out planks of feeling. A drowning man will catch at a straw, and the poor troubled one finds a little relief in resting on some plank of quietness of conscience till storms rage and then he finds himself with nothing beneath him."

"Then you do not allow of any feelings?"

"Most certainly I do: but what am I warranted to feel? If I could tell you that you were saved and you believed it, would you not feel happy?" "Of course I would."

"This is what I feel—whenever I say to myself, I am saved, don't I feel happy? and the more I realize that by my knowledge that I am saved depends only on God's word, the more happy I become." "Is there nothing about this "feeling saved" in the Bible?" Indeed there is not. You can easily satisfy yourself by turning to a concordance. Never once is the word (feeling) put beside salvation, forgiveness, or in fact, anything about a man's peace with God but we find it declared—"to give *knowledge* of salvation" and in many parts of scripture we find "knowing our sins forgiven," "knowing in whom we have believed," "knowing we have passed from death to life," "knowing we are born of God." Did Abraham feel he was to have a son when he was so old? No, but he knew it. And how did he know it? Because God said it. He felt glad because he knew it, because he believed what God said. A. B.

Stayner, Ont.

"FOLLOW ME."

BY C. H. BALSBAUGH.

Dear Sister:—I am not a reader of the VISITOR. Some one has kindly sent me No. 16, current vol., and I find in it much solid, edifying matter. Some one whose heart is larger than any denomination, has solicited me to send an occasional contribution to its columns. If the editor seconds the motion, and Providence so shapes events, I may comply.

Your letter is characterized by ardent breathings for closer fellowship with God. This is itself an indication of the inworking Spirit, and a prophecy of greater blessings to come. "No one can "hunger and thirst after righteousness" without being filled. If it is for God we thirst, for the living God, he will make us "drink of the river of his pleasures." Ps. xlii, 1, 2; Ps. xxxvi, 8. The resources of Jehovah are inexhaustible and he is not niggardly in the administration of his grace. We cannot open our mouth too wide when the All-Proprietor offers to feed us. Ps. lxxxix, 10; Eph. iii, 19. Having given us his best unsought, "how shall he not with him also freely, give us all things." Rom. viii, 32. Every step he took was in God and toward God: and walking in his footprints, every step we take will bring us nearer the "far more exceeding and eternal weight of glory." 1 Pet. ii, 21; 2 Cor. iv, 17.

There are far higher possibilities in the "life hid with Christ in God," than we are ready to admit. Fully "crucified with Christ," and "seeking those things which are above," we are as truly incarnations of God as Emmanuel. Col. ii, 20; Gal. iii, 1, 2, 3. The elect are miniature gods. John x, 34. "As he is, so are we in this world." 1 John iv, 17. "The world knoweth us not, because it knew him not." 1 John iii, 1. The saints are indeed "a peculiar people." They have the very name of God on their foreheads, living epistles, known and read of all men. 2 Cor. iii, 2, 3. Not all that say, Lord, Lord, but they that do the will of the Father in heaven.

I am glad to find you so sweetly earnest, and so gravely sweet. Earnestness and narrowness and sourness too often go together. There may be "zeal without knowledge," and knowledge without charity. The one leads to fanaticism and the other to pedantry and popishness. Keep your position at the foot of the cross, so that he may fashion you unto "a vessel unto

honor, sanctified and meet for the Master's use, prepared unto every good work." 2 Tim. ii, 21. Like all God's workers, you must learn many sublime lessons by failure. Not at a bound do we go from babyhood to perfection. There is nothing arbitrary in God's teaching. He waits on our ignorance and tardiness and blunders. "He is the God of all patience," and "by his gentleness he makes us great." Ps. xviii, 35. When our wills are crossed and our well-meant purposes thwarted, our shallow judgment and wounded self-complacency are ready to cry out, "all things are against me." If our feet are made fast in the stocks, and we are thrust into the inner prison of human hate and limitation, how few can sing psalms at midnight and by faith see a bright and fruitful future merge out of our present darkness and helplessness? As Christians we all want to be "filled with all the fullness of God," but we shrink from the emptying. No one, however wise and experienced, knows how much or what kind of discipline is needed to make him a fit instrument of the Divine purpose and glory. We must have on the cross till the last pulse and quiver of self is extinct. In purpose and aspiration we may be dead and risen with him, while in actual experience we live too much unto ourselves. Go out daily to your allotted work with the sweetest readiness to receive God's lesson for you in frowns and curses and buffetings and abuse, no less than in words and works of cheer and assistance.

Ask God continually for both speech and silence, for thoughts and feelings and looks that express his mind and hallow his name. Let your whole soul be ever filled and overflowing with the amazing words in all their amazing spiritual reality. "I will dwell in them, and walk in them, and I will be their God." "Christ in me the hope of glory." 2 Cor. vi, 16; Col. i, 27. Say to yourself always, "I am Christ's, and Christ is God's, "all the fullness of

the godhead" is mine in him. 1 Cor. iii, 23; Eph. iii, 17, 19; Col. i, 9, 10, 11. The provision is measureless, the realization is "according to our faith." As Emmanuel includes the whole of Deity, so faith is to take in the whole Christ. Those who learn to sing, Luke ii, 14, will not fail to exemplify, John i, 4, and 1 John i, 7.

"Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be.
Perish every fond ambition,
All I've sought or hoped, or known;
Yet how rich is my condition,
God and heaven are all my own."

Let us love God with all the heart, all the soul, all the strength, all the mind and each other with a pure heart fervently. This will be his kingdom come, and accomplish his will on earth as it is in heaven and will issue in John xvii, 24. Such a life is worth all the Gethsemanes and Golgothas from Eden lost to Paradise regained.

SIN MAKES NO GIFTS.

There is no pleasure in sin that is not bought at a terrible price. It may seem to be costing nothing, but when the day of settlement comes it will be found that every item has been charged and re-charged at the very highest rate, and that the whole bill has to be paid to the utmost farthing. From this there can be no escape. How different is that from this loyal invitation from One who is more than able to do all he has promised: "Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine, and milk without money and without price. Eat ye that which is good, and let your soul delight itself in fatness."—Ex.

No excuse will stand in the day of judgment.—Luther.

There is something wrong with the preacher who never makes anybody feel uncomfortable under his preaching.—Ram's Horn.

THE RELIGIOUS VALUE OF A QUIET HOUR.

The evangelists have recorded several instances in which Jesus retired from the distracting turmoil of his life into the solitary places of communion with God. We see him after a busy day, while the multitudes are streaming away to their homes and caravans, climbing to some distant hill-top to pray. There, under the canopy of night in the solitude and stillness, his heart built its sacred altar of prayer, and offered its sacrifices of praise. There he threw off his burdens of care, and took the refreshment and rest of a still hour in communion with his Father.

Christian people of this age might profit much from the study of that inner life of Jesus into which such incidents give us a glimpse. The conditions of our time are unfavorable to such hours of meditation and devotion. Everything goes with a rush. Nothing is so grand as a throng. In the Middle Ages, quiet, and even seclusion, were thought to be the conditions most favorable to religious edification and growth. Then the church built cloisters and monasteries away from the thoroughfares of men, where "the many were coming and going." Now she pitches her mammoth tents where the throngs are assembled. The medieval idea which culminated in monasticism was an extreme idea. Men need not sever themselves from their fellows, and go into seclusion, in order to grow in knowledge and in grace. But it is to be remembered that the temper of our busy, bustling age may carry us to an opposite extreme. It is possible to give to the religious life a sort of hurrying activity which will tend to superficiality, if not supplemented by the use of the quiet hour of meditation and devotion. The abundance of our agencies of religious instruction and the demands for stir and action on our part, will be in danger, without such reflection as the still hour

insures, of coming in between the soul and God and of obscuring the sense of the soul's relation to God, and so of hindering, more than helping, to commune with him.

There is so much preaching and teaching about God, so many books, so much religious reading, so much doctrine and argument and theology! These are all useful for their purpose, but it should not be thought that the use of any of these helps is the real essence of the life of religion. If they are so regarded, they hinder the simplicity of our piety, and dull our sense of the immediate relation of God to our spirits. One great division of Christendom finds a serious objection to the worship of another part in the fact that it introduces images and symbols and priestly meditations between the soul and God. But, certainly, these are not the only media which are capable of such misuse. Without the constantly quickened consciousness of the spiritual realities of religion, the very best means and agencies of religious instruction and impression may become ends beyond which our thoughts do not rise, and so be turned into checks and hindrances to real aspiration and devotion.

The souls of the great "men of religion" in ancient Israel dwelt under an intense sense of God's immediate nearness. They saw his work in nature; we see electricity and gravity. They saw his handiwork in the heavens; we see astronomy and algebraic equations. Thus our very study of the works of God may concentrate our thought so much on the product of his wisdom and might as to withdraw it from him as the personal, living Creator. Without a thoughtful use of them the same might prove true of God's revelation in the Scriptures. We are to see God in and through the Bible. It is given to bring God nearer to our thought and apprehension. If we resort to it merely or chiefly in search of doctrines and theology, instead of in search of the living God who speaks in them, it

will become to us an end in itself, instead of a means of revealing God and of bringing us nigh to him.

Nothing will more surely save us from such perversions than the use of periods of quiet for meditation and rest in God. What a new warmth and zest it would give to our practical piety! We break the law of spiritual growth, and fail to learn one of the lessons of Jesus' life, if we do not take such hours. No Christian has a right to undertake so much, and to be so busy, that he cannot, at least occasionally, take them. They give spiritual refreshment, and a firmer, steadier hand, a warmer heart for every task.

A moment from this outward life,

Its service, self-denial, strife,

I joyfully retreat;

My soul, through intercourse with thee,

Strengthened, refreshed, and calmed shall be,

Its scenes again to meet."

The divine provision for rest enforces the claims of these periods of quiet. Of course, rest does not mean idleness; and the best use of our Lord's Day is lost if it is made a day of indolence. No doubt, more Christians violate Sunday by laziness than by work. And yet the day should not, on the other hand, be so occupied with work, however good, that no part of it can be given to quiet. The Creator recognized man's need in respect of quiet and devotion, when he set apart one day in seven, and named it rest,—"Sabbath,"—a day to stop amid life's cares and business, and think of spiritual things. This seems to be the primary idea of the rest-day which God gave his people of old. In this institution is proclaimed the demand in the nature of man for such cessation and quiet in order to his best growth; and, accordingly, "the Sabbath was made for man." This fundamental need remains unchanged in all ages. Christ and the apostles recognized it; accordingly, we have still the one day in seven, "the Lord's Day;" and the quiet hour which it affords for meditation and communion

must always remain one of its choicest privileges.

But the strongest plea for such occasions of rest and quiet is to be made in the interest of true spiritual life. At such times we have an opportunity to view ourselves and our work as we do not otherwise. We shall see ourselves more nearly as we are, in the quiet of devotion and communion with God, than we are apt to do in our hurrying to and fro. We shall see our work and our whole life with more unclouded eyes. At such times one is less likely, than amid the rush and haste of action, to think of himself more highly than he ought to think. We easily do this in the presence of men, and amid the busy stir of life, but not in the quiet hour, in the conscious presence of God. The still hour will enable us to see all things in a better light. It will give us glimpses of our own possibilities and needs which we shall not get without it. In the calm light of such an hour we also see our fellow-men more nearly as they are, and discover the good in them which lies behind their peculiarities and personal imperfections. We should be more kindly and more charitable if we were more reflective, meditative, and prayerful. But, above all, we can in such hours see our Saviour more clearly. God is not in the thunder of popular clamor, nor in the earthquake of excitement and tumult, so often as he is in the still small voice that speaks to the heart in its secret communings. In the heart's own holy of holies is the true shekinah of his presence who dwells no more in temples made with hands, but who makes every humble, trustful soul a Bethel—a house of God—a temple of the Holy Ghost.—Sunday School Times.

THE FEVERISH HAND.

It was a Monday morning and a rainy one at that. "Mother" was busy from the moment she sprang out of bed at the first sound of the

rising bell. Others besides children get out of bed "on the wrong side," as this mother can testify. She began by thinking over all that lay before her. It made her "feel like flying!" Bridget would be cross, as it was rainy, there was a chance of company for lunch, so the parlor must be tidied, as well as dining-room swept, dishes washed, lamps trimmed, beds made and children started for school. Her hands grew hot as she buttered bread for luncheons, waited on those who had to start early, and tried to pacify the little ones and Bridget.

"My dear, you're feverish," said her husband, as he held her busy hands a moment. "Let the work go and rest yourself—you'll find it pays."

"Just like a man!" thought the mother. "Why I haven't time even for my prayers!" But the little woman had resolved that she would read a few verses before ten o'clock each day; so, standing by her bureau, she opened to the eighth chapter of Matthew and read these words: "And he touched her hand and *the fever left her*; and she arose and ministered unto them."

It seemed to that busy wife as if Jesus himself stood ready to heal her—to take the fever out of her hands, that she might minister wisely to her dear ones. The beds could wait till later in the day—the parlor might be a little disordered—she must feel his touch! She knelt and he whispered; "My strength—not yours, child—is sufficient. . . . As thy days so shall thy strength be. . . . My yoke is easy—this yoke you have been galled by is the world's yoke, the yoke of public opinion or housewifely ambition—take *my* yoke upon you and learn of me. . . . Ye shall find rest."

The day was no brighter, the work had still to be done; but the fever had left her, and all day she sang, "This God is our God, *my* Lord and *my* God."

It is true that when the friends came to lunch, there had not been time to arrange the parlor, and no

fancy dishes had been prepared for the table, but the hostess' heart was filled with love for them as members, with her, of Christ, and they went away hungering for such a realization of him as they saw she had.

"Ah," said her husband when he held her hands once more, I see you took my advice, dear; the fever is quite gone."

The wife hesitated—could she tell her secret? Was it not almost too sacred? Yet—it was the secret of the Lord and would glorify him. Later on, when the two sat together, she told who had cured her fever, and said, quietly, "I see that there is a more important ministry than the house-keeping, though I don't mean to neglect that."

"Let us ask the Lord to keep hold of our hands," said her husband. "Mine grow feverish in eager money making, as yours in too eager house-keeping."

Dear mothers, busy, anxious house-keepers, let us go again and again to him, that he may touch our hands lest they be feverish and so we cannot minister, in the highest sense, to those about us.—Congregationalist.

THOUGHTS FOR MOTHERS.

It seems to me, from a spectator's standpoint, that you do too much for your children. By this I do not mean that you give them too many advantages, either spiritual or intellectual—that can not well be; but you do too much in the way of waiting on them and administering to their personal comfort. Train them to wait on you. Let it be a cheerful, loving service, one which it is a privilege to perform. Surely if this feeling were more generally cultivated, old age would not so often be a period of neglect and loneliness.

Religion is living out the truth there is in us.—Gordon.

We must be willing to be misunderstood by people whom we know to be good. This is death to the self-life.—Witness.

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Abilene, Kansas, Nov. 15, 1891.

THE WEALTH OF THE NATION.

The wealth of the United States as indicated in the Government crop report is immense, 590,000,000 bushels of wheat as the yield of 1891 is something grand indeed, and the estimate yield of corn is placed at 2,000,000,000, and the whole cereal crop of the U. S. for this year is placed at 3,465,000,000, almost 1,000,000,000 bushels more than last year. These are indeed stupendous figures and will not only make Europeans rejoice as a means to prevent starvation, but will at the liberal prices obtained for all be a source of wealth for the United States that will be a cause of rejoicing, as well as thanksgiving to the American people. But it is not only as a means of adding to the material wealth of the nation that should be a cause for rejoicing, but as a means of doing good.

Under the Mosaic dispensation, the people were *required* to give the tenth of their income to be used for the service of the Lord. If this law was still in force it would even from the products of the earth be an immense means for the spreading of the gospel; but add to this the income from mining, manufactures, and commerce as well as every other income, and our nation would be in a situation to largely increase the opportunities for doing good.

In view of these facts, what is our duty as a nation and what is our duty as a church?

It is sometimes said that the prosperity of a nation tends to profligacy, that people who become wealthy, become profligate, and spend large sums in sinful pleasures and amusement. That bribery and corruptions of various kinds creep into the higher positions of honor and trust, that men buy their way into places where they can exercise more power, and the inference is, that they commit greater sins and wrongs than they could commit in the humbler walks of life.

Now all this may be true; but is it necessarily so? Must men be-cause they can, lower the standard of morals? Are there not men who with the opportunities and means for doing good who will rise to the occasion and instead of sinking into vice and sin, help raise their fellow-men from the slums of iniquity? We are very loth to think there are none. We wish there were enough in the hall of legislation to bring about a reformation. There comes in especially the duty as well as the great opportunity of the church.

If the church of Jesus Christ would take hold of the work allotted to them and which they most undoubtedly should be engaged in with that activity, zeal, and devotion that is always a guarantee of the true children of God, we think there would be more evidence of God's guiding hand. But instead of this, what do we so often see? not only a lukewarmness in his service, but very often the indifference is so marked

that we can hardly think that there is anything more than a mere formal profession of the Christian religion. It is here that our greatest danger lies: "Having a form of godliness but denying the power thereof." The apostle says: "from such turn away." Then with these opportunities before us let us lay hold of the work with a true hand; let the spirit of liberality manifest itself on all hands. Remember the Bible teaches "freely ye have received, freely give;" and "the Lord loveth a cheerful giver;" and again, "let every one purpose in his heart to give as the Lord has prospered him."

If these teachings were fully lived up to—and surely they should be—we as a nation, as a Christian nation would have one of the grandest opportunities to do good that ever a nation had—will we be equal to it? But again, take our own people. Perhaps there is none more generous if they can be convinced that duty requires that they should give; and so far as our duty to supply the wants of the needy and distressed they would share their all and we commend this spirit of liberality as one worthy of every Christian. So too with duties in our ordinary church polity; they as a rule are ready to respond. But we sometimes wonder whether our duty stops there. Should we not enlarge our sphere of usefulness, and reach out after unexplored fields of labor; is there not yet much that needs to be done and in our bountiful harvests and general prosperity are the golden moments that should be seized to advance the cause of our blessed Redeemer? We have not at hand any statistics by which we can tell what the increase of the church has been during the last decade, but we fear it has been very small indeed and there must be some cause for it; but where shall we look for the cause? Certainly not in the purity of the gospel plan, as maintained by our people. We are well aware that the doctrine we profess is not

a popular one as the world counts popularity, but is that anything strange? True religion never was popular. Christ and his apostles were not popular and yet the people magnified them. * But while it is not popular yet it is just what depraved and fallen man needs. It supplies a want that cannot be had any where else and it is a religion that commends itself to the needy, that can only be found at the foot of the cross. Now then it is not the fault of the religion, that the church does not increase faster and we must look elsewhere—but where? We think it is partly to be found in the system by which the work is undertaken. We think there might be some improvement in that direction but we will not discuss that; *but there is evidently a lack in the effort that is put forth.* Is the church awake to its opportunities? Does the church do all that it can do for the building up of the cause of Christ? We fear not.

What then should be done? Evidently much every where. May God speed the day when the work will be pushed in every way and by every Christian means possible and we trust by these means that those who are here to see the year 1900 dawn upon the church will find the number largely increased and the spiritual condition, if possible, much better than it has been for some time past. Let us take a review of the work of the past and enter upon our duties with new energy and a new resolve that we will work more faithfully, spend and be spent more freely in the Master's service.

QUERY.

Dear Brother: Is it consistent with our rule and practice, to partake of the communion without washing feet? Please answer through the VISITOR and oblige. Your Brother.

Without any hesitation we would answer that it is not. But it may be necessary to go a little further and take into consideration the condition of those to whom it is administered. There may be cases where persons are sick and otherwise incapacitated to pass through the or-

deal, or to stand the fatigue attendant on the ordinance, and yet would feel as though they could hardly omit receiving the communion. In cases of this kind we *think* it might be admissible; but they are very rare. While we believe that the Lord's Supper or Communion should be partaken of at stated times, and this should be frequent by well persons, as well as sick, and that it should be in connection with washing the saints' feet, yet we do not look upon these ordinances as sacraments that will remit sins, but more as acts of obedience and evidences of humility as well as commemorative ordinances. Jesus says, with regard to washing the saint's feet, "Know ye what I have done to you? ye call me Master and Lord and ye say well, for so I am; if I then your Lord and Master, have washed your feet, *so also ought ye to wash one another's feet; for I have given you an example that ye should do as I have done to you.*" Then He says again, "*If ye know these things, happy are ye if ye do them.*" Now in this, we have Christ's example which we are to follow, and also his command that we should obey, and his promise of a blessing if we do obey.

In the ordinance of communion, it is also an example and a command; but while I believe many do and I think all should feel the sacred nearness of the Holy Spirit at and during the time of partaking of the bread and wine as the emblems of Christ's broken body and shed blood, yet the ordinance is largely a commemorative service; for we have in Christ's own words the expression as follows: "And as they were eating, Jesus took bread and blessed it and brake it and gave it to the disciples and said, take eat; this is my body. And he took the cup and gave thanks, and gave it to them saying, *Drink ye all of it. For this is my blood of the New Testament which is shed for many for the remission of sins.*" Math. xxvi, 26-28; Mark xiv, 22-24; Luke xxii, 17-20; 1 Cor. xi, 23-25.

From a letter received from Bro. H. L. Shirk, of Chadwick, Ill., we learn that he and sister Shirk contemplate spending this fall and coming winter in mission work; and unless they receive a call that will lead them in some other direction they contemplate an extended visit to the western states, including California. This will be an opportunity for the Brethren in California and Oregon to secure the service of an able and experienced minister, to hold series of meetings at their several places of residence. We trust those isolated Brethren, as well as those more thickly settled will avail themselves of this opportunity to have a winter's work of gospel service in their midst.

Those wishing to write Bro. Shirk can address him as above.

What a Roman Catholic thinks of the VISITOR is expressed in a private letter to us in which he wishes us to change his address. Hear him:

"Although a Roman Catholic in faith, I find your valuable sheet full of all that is pure, holy and divine, and I always read it with great care and receive much consolation from the many epistles published in it. May God guide and protect you in your good work is the earnest wish of yours," etc.

BENEVOLENT FUND.

A Sister, Pa.,	\$1.00
Samuel L. Herr, Ohio,	1.00
Daniel Geiger, Ontario,	1.00
Sophia Crimmel, Ill.,	1.00

The Love Feast at Zion, Saturday and Sunday, the 7th and 8th of Nov., passed off pleasantly. The attendance was large both in communicants and others. The behavior was exceptionally good and the interests and enjoyments of all seemed to be good.

The meeting is continued. Bro. A. M. Engle, of Dayton, Ohio, who is with us, and at this writing, Nov. 11th the prospect for a good revival is favorable. Several have started for the kingdom.

I NEED THEE, PRECIOUS JESUS.

I need Thee, precious Jesus,
 For I am very poor.
 A stranger and a pilgrim,
 I have no earthly store.
 I need Thee, precious Jesus,
 To cheer me on my way,
 To guide my doubting footsteps,
 To be my strength and stay.
 I need Thee, precious Jesus,
 I need a friend like Thee.
 A friend to soothe and pity,
 A friend to care for me.
 I need the heart of Jesus,
 To feel each anxious care;
 To tell my every trial
 And all my sorrows share.
 I need Thee, precious Jesus,
 I need Thee, day by day,
 To fill me with thy fullness,
 And lead me on my way.
 I need thy Holy Spirit,
 To teach me what I am;
 To show me more of Jesus,
 To point me to the Lamb.
 I need Thee, precious Jesus.
 I hope to see Thee soon;
 Encircled with the rainbow,
 And seated on Thy throne.
 There with Thy blood-bought children,
 My joy shall ever be;
 To sing Thy praises, Jesus,
 To gaze, my Lord, on Thee.

MY EXPERIENCE.

I have been thinking for some time to write some of my experience for the VISITOR, but always felt the cross so heavy, and so neglected it. But to-day I felt to write, and by the grace of God assisting me, I will try to tell what the Lord has done for me. I can say he has been a merciful Saviour to me; he has drawn me when I was young, and often was heavily convicted. But the enemy was so strong, brought before me the pleasures of this world, and I yielded; often did I think, what will death and the judgment be if I continue on in sin. I had many callings and warnings, but I was not willing to obey God's call, and went on in sin time after time until the Lord brought me upon a bed of affliction. I then felt my sins a great burden. I could not rest. I knew if I would die in that condition I would be lost. I then prayed to the Lord to have

mercy on me a poor sinner; but it appeared to me I had no power or feeling to accomplish anything good; but by the grace and help of God I was determined to try. So I continued on in prayer to the Lord for some time until he thought fit to pardon me. Oh how happy I felt then. I felt so willing to take up my cross and follow my Saviour. I have had many good seasons since I started out to serve the Lord, and then again I do not have such good seasons; and I realize the nearer I live to the Lord the better I have it; and then we can go on our way rejoicing in the hope that is set before us, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. He is ever near to help us and teach us what to do. But we are of such a rebellious and disobedient nature, and do so often wish to have our own way, and that is not pleasing to God. Oh I say, "do not grow weary in well doing, for in due time we shall reap if we faint not." I feel thankful to the Lord to-day for calling me to him when I was far away in unbelief and in sin, and I promised the Lord that I would live faithful to him as long as I live. But I must confess that I often came short since that time, and if I come with a truly humble and penitent heart, he is always ready to forgive, and it is my earnest desire to serve God as long as I live, that when I am done here with time and timely things I may be prepared to meet my God in peace. I will ask an interest in your prayers that I may one day meet you all in that land of rest.

DAVID M. STONER.

Morrison, Ills.

For the Evangelical Visitor.

Brethren and sisters, I feel to give in my testimony. I feel to thank God for his keeping power and the love I feel towards God and the desire I have to work on in the vineyard of the Lord. The golden harvest is past and the sheaves are gathered. The grain in the garner, and fruit, which the Lord has bless-

ed us with so abundantly, of all kind, took much of our time to take care of so that there was none wasted, and to make ready for the cold, winter days which are fast approaching. Through all this I kept my eyes on Jesus, not forgetting that God is the giver of all good. He has blessed us both spiritually and temporally for which I give God all the praise, for in Him I live and move. When we look around us, how gloomy all things appear—the beautiful leaves that made their appearance a few months ago, are now withering and falling to the ground, the Autumnal gloom is spreading all over the land. It reminds me of our life in this world. We come forth fresh and green, we flourish as the rose, by and by we wither and fall victims to Death. God said to Adam, the day thou eatest thereof, thou shalt surely die.

Hence it reaches down from generation to generation. None are exempted, all must die and appear before God to hear our final doom. Those that have done the will of God, to everlasting joy; to the wicked, everlasting destruction. Do you ever think, dear reader, how solemn it is? The time is fast approaching when the trumpet shall sound and the dead in Christ shall rise first and those that are His and are alive shall be caught up in the air with Christ and the holy angels; hence we are commanded to be ready at all times. O my brethren and my sisters, are we ready for that change? Christ said, "when I come will I find faith?" I feel to exercise more faith in Jesus, for His words are true and steadfast. Jesus said, "be ye perfect as I am perfect; be ye holy as I am holy." Now one says yes, but who is perfect and holy? I tell you we must be and can be or Jesus had not told us. He has not given us anything but what we can do by his grace.

I know God always had a people in the world and has yet, or he would not delay his coming. To be ready, take a close walk with God; we have no time to look out into

the world with its trifling things that will soon vanish away; we must see that we build on the rock, Christ Jesus. If we mix in wood, hay, and stubble, then it will burn up and we will be wanting—solemn thought, for we have only once to live and what we sow, we shall also reap. We are to be tried as by fire. I can say I have been tried on every side by temptations, by trials, by persecutions, often evil spoken of, my name cast out as evil; this drove me to search the scriptures, and I feel to give God all the glory.

All things work together for good, for those that love God. We can read, whomsoever God loveth he chasteneth; for this I trust him in all things. He has wonderfully kept me in time of trouble; I am so glad that each one can work for themselves and no one can hinder, and if God is for us who can be against us? I do praise God for the plan of salvation and what I feel in my soul; though I die and pass away, I shall live again at that day when the Lord will sound the first trumpet and the dead in Christ shall rise. We can read, happy are they that have a part in the first resurrection; let us prove faithful if the clouds overshadow the sky and sorrow bows us down, let us look to Jesus as the children of Israel were commanded to look on the brazen serpent in the wilderness, and they that looked lived; so are we to look to Jesus; always remembering if we look to Jesus, the cloud will pass away and the sun will shine brighter.

I hope soon to lay down this warfare and rest with those that are gone before. I often feel to be released from care and sorrow, yet I feel to say all of my appointed time will I wait till my deliverer comes. Remember me at a throne of grace.

LYDIA HAUSE.

Lawrenceville, Ohio.

For the Evangelical Visitor.

TO THE UNCONVERTED.

I will try by the help and grace of God to write a few lines for the VISITOR. I have been deeply im-

pressed to write for a long time; but I feel my weakness, I know I can do nothing of myself but I have prayed to God to direct my pen that I may write something that may touch the heart of some sinner. O, I see daily that there are so many unsaved souls that are yet on the barren hills of sin and folly. Sinners turn, why will you die? Since Jesus has left the shining courts of glory, to come down into this lower world, and has opened the way and plan of salvation, has suffered and died that cruel death upon the cross for you that you may be eternally happy in that world to come; and now he wants you to do your part. God will not do all. You must obey him, come out from among the world and follow in his footsteps. I believe there are many that will say, at some future time, I will serve God. To-day is the accepted time, tomorrow it may be too late. Just think of it.

The sinner does not know the peace and joy we can have in the service of God. It is now about six years since I have set out in the service of God and I am not sorry and often wished I would have started sooner. I can truly say I have had many happy seasons in Christ's service and my determination is as strong today as ever, to try to follow Jesus in his own appointed way. Jesus Christ the same yesterday, today and forever. I have the same God to serve today as I had in the beginning and the way is no broader.

I would again say to the unconverted, do not neglect the salvation of your soul until it is too late. Jesus loves you, he is knocking at the door of your heart for entrance. You treat no other friend so ill. Quench not the spirit of the Lord. He will not always strive with your soul. I started in the service when I was about twelve years old, but the Lord gave me some work to do and I was not willing to do it and I again fell back into the beggarly elements of the world. I have again

been trying in my weakness to serve my heavenly Father and he has promised me a home in heaven, if I am faithful till death. The crown is not in the beginning nor in the middle but in the end.

Ye wandering souls who find no rest;
Say will you be forever blest?
Will you be saved from sin and hell?
Will you with Christ in glory dwell?

SUSIE HAWBAKER.

Dallas Centre, Ia.

For the Evangelical Visitor.

A WORK FOR EACH OF US.

A few years ago I commenced to live for the Lord, and up to the present time I feel the importance of serving the Lord as much as I ever did, and feel thankful to the Lord that I can feel this. I believe we are in the world for a purpose, and that is to live for the Lord; to try and do something for him. Perhaps some one will say, I have no special work to do. If this should be the case that we feel we have no work, I fear there is something wanting. Each of us have a work to do. The Lord does not give us more than what we are able to do. Perhaps we are engaged in making some things that the Lord wants us to lay aside. Especially was this impressed upon my mind lately. We may waste our time in making unnecessary things that are so pleasing to the eye. How much more necessary is it for us to read the scriptures. St. John v, 39. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

Then again we sometimes have the privilege to speak for the Lord, then Satan is so ready to make us believe that we would better keep silent. He will try to keep us from doing good whenever he can, and it is no difference to him how, only so we will give him some credit. I have realized this, that if we want to be a child of God, we must speak for his sake and not for the sake of our fellowmen. Sometimes the Lord may tell us to speak for the cause of Christ, and we may shrink from duty

merely because we are afraid to stand up before our fellowmen and show our colors. We should be willing to stand on the Lord's side. And who is he that will harm you if ye be followers of that which is good. 1 Pet. iii, 13, 14, 15, 16, 17. O that I might be more willing to suffer for Christ's sake and be willing to do the work he has for me to do.

"And if children, then heirs; heirs of God, and joint heirs with Christ if so be that we suffer with him, that we may also be glorified together." Rom. viii, 17. I find so many things in the word of God that are so encouraging, let us not neglect to read the word of God.

MARY LENHART

CHURCH NEWS.

MISSION TOUR.

It was arranged by the Mission Board of Canada, to send two brethren through the northern part of Canada on mission work. The lot fell on brother Samuel Baker and myself. The object was to seek out new fields of labor in country towns and cities.

On the 14th of Oct., I bid farewell to my family and took the train at Dunnville for Toronto, where I arrived at 2 p. m. Having some business of my own to see to, I remained in Toronto until the 16th. I then took the stage for Richmond Hill village, and arrived at brother C. Heise's at 9 p. m., where I was kindly provided for that night. Next morning he took me to brother S. Baker's at Gormley, Ont. Brother Baker and I went from there to Siloam to brother George Klinck's, a distance of about twenty miles, where we filled an appointment in the evening.

Next morning being Sunday, we went to brother Cook's, where we arrived in time for dinner. At 2:30 p. m., we met at the Friends' meeting house for service. After service they requested us to have another appointment, which was arranged

for the next Sabbath. We returned from there in time for evening service in the Brethren meeting house. After services I went with brother C. Heise, and next day returned to Toronto to attend to some unfinished business. I remained there until Thursday, the 22nd of Oct., when I took the train at the Union station for Good Wood, where I was met by brother George Klinck and taken to Rothville for evening meeting. We held two meetings at this place on the 24th. We had meeting in a school house.

On Sunday the 25th, we went to the appointment at the Friends' meeting house. In the morning we had what is called a song service; that is four or five to speak, interspersed with singing. The meeting was continued similar to the Friends' arrangement, to speak just as the spirit moves them. It was a meeting that all seemed to enjoy. Many of the congregation were in tears. In the afternoon we had meeting about one mile north of that place, in the Hick's church. We had a large congregation. After service we visited in the neighborhood with good interest, until evening, when we had services at the school house. We expect to continue our meeting during this week, and from here go to Collingwood, on the Gorgian Bay, where you will hear from me again if the Lord is willing.

We ask an interest in the prayers of all God's people that we may be instruments in winning many souls to Christ, and may God have all the praise.

J. W. HOOVER.

Siloam, Ont.

For the Evangelical Visitor.
PAULDING MISSION NOTES.

We send our sister churches *Greetings*:—Our love feast at brother L. H. Lighthill's, near Oak Wood, Paulding county, Ohio, Oct. 23rd and 24th, 1891, was well attended. The greatest of order was manifested and we do think that our labors will be crowned with success to the honor and glory of God. About

one hundred and twenty-five spectators ate dinner with us on Sabbath. Our sister churches were backward about their attending with us and to lend us some aid. None were present. Elder B. F. Hoover and Elder Jacob B. Wingert were our officials in breaking the bread. After the forenoon service on Sabbath brother S. H. Lighthill was ordained to the ministry by Elder Jacob B. Wingert of North Hampton, Clark county, Ohio.

The seed is falling in good ground which will spring upward in the future and bear fruit to the glory of God.

C. M. PETERSON.

Spencerville, Ohio.

Our love feast at Spring Hope, Bellford county, Pa., Oct. 11th and 12th, is in the past. The forenoon of the first day was spent in experience or testimony of the Lord's dealings with his people. The afternoon one was received into the church and baptized. In the evening the ordinance services were held. The house was filled, good order was manifested. The presence of the Lord was felt. To God be all the praise.

On the 17th and 18th our love feast was held at Woodbury. The weather was pleasant, the meeting was large and encouraging. Elder A. C. Wingert, Elder Abram Leshner and T. A. Long were the strange ministers who broke unto us the bread of life. There were impressions made that won't soon be forgotten. Praise the Lord.

PETER KEAGY.

THE GARMENT THAT WILL NOT SHAKE.

After men make fools of themselves they go out with the silly notion that they have nothing to do but shake themselves, and the result of their folly will all be gone. But to their great disappointment they soon learn that they cannot shake it off.

Samson tried this, only to find that his strength was gone. It is

generally said that Samson was the strongest man in the world, and we suppose he was physically. But he was only a figure of what God has made us all, morally and spiritually. And though we may laugh at the folly of Samson in so unwittingly giving his strength away, do we not do more foolishly than he? How many of us go out in the strength of our manhood and womanhood, only to lay our heads in the lap of Delilah and have our locks shorn! It may be sweet to thus repose in the lap of sin, but soon the announcement is made, "The Philistines come," and we awaken to find that our locks have been shorn, and no matter how hard we may shake, the wonted strength will not come to our rescue. The net has been thrown around, the meshes have been doubled, strengthened and tightened, until every movement has been arrested, and we are left the miserable victims of our own folly.

But how is this? we may ask. A very simple thing it is indeed. It was a very great thing for God to give Samson so much physical strength, but it was a very easy thing for Samson to give it away. Delilah tempted him, but he first placed himself in the way of temptation. Instead of taking to the daughters of his own people he saw a pretty maid among the Philistines, who were heathens and idolaters. She had a pretty face and, no doubt, was a belle of the first water, and his carnality said to him: "how nice it would be to have such a pretty wife!" Yes, the devil throws some very pretty mantles over his most ugly slums. Samson, like many young men of later days, did not investigate deep enough. He saw only the outside of that young woman. Had he known her heart and life, it might have been different. Had he been content to select a wife from his own people, he might have preserved his strength as well as the glory of Israel. Young men, keep your eyes open to these Philistine maids. They may rob

you worse than Delilah robbed Samson.

The young man starts out in life with as much moral strength as Samson had physical strength. He feels so strong that he has no need of counsel from either parents or friends. He looks around and sees a great many things that are as enticing as was the appearance of this fair maid. Late hours, cigarettes and cigars give him a passport to the associations of the young Philistines—home and home associates are too tame now—and they lead to the street corners, to the clubs and beer houses. It is true he at first feels that such things, places and associates are not the safest for good morals; but then he is a young Samson, and if things get a little heavy he will just go out and shake himself. Don't you see how easy that is to do? I can smoke or I can let it alone. I can swear or I can refrain. I can drink a glass of beer or wine or I can let it alone. These are loose things and a good shake will rattle them to the ground.

But remember, young man, that while these things are sapping your moral strength, the Philistine maid is growing older and stronger. After awhile she will commence teasing—a craving appetite for these things are beginning to draw on you, and as they draw, you become weary and, to get ease, you pillow your head upon her lap—and if you sleep she fastens the cords. You may break a few, only to give her an opportunity to see where your strength lies. Then your moral power takes a last sleep; your locks are shorn, and when you would free yourself you cannot; your eyes are punched out and you are a captive—worse a slave. The ties of home are severed, friends have forsaken you, your good name is no more, your character has been blackened, and you are not wanted among the good. Shake yourself as you will, the Philistine web clings to you; your strength is all gone, and you

can no more do as you would wish, but as you must.

The drunkard will tell you that he can let drink alone if he wants to do so; but why does he not do it? Simply because his will-power is gone and he does not will to any more and could not if he would. All over our land today are such shorn Samsons. And they have all got there by pursuing the same course. Like causes produce like results.

What has been said of young men may be equally true of young women—not exactly in the same line of temptations, but in others equally blasting in their results. It is deviating from the path of right and entering the wrong way. The Philistine young men are as much to be avoided by our young women as the maids are by our young men. They are unregenerate, idolatrous, unchaste, and take their delight in the destruction of virtue; and this is the young woman's strength and glory. Rob her of this, and she has sustained a greater loss, morally, than did Samson physically when his locks were shorn in the lap of Delilah. God has delegated to our mothers and daughters the power of saving the world to virtue and physical purity, and sad will be the time when this power is trailed in the dust by the carnality and deceitfulness of the uncircumcised of heart and conscience.

But, to make a still closer application of this love story of Samson, let us apply it to our young brethren and sisters, who are supposed to possess a greater portion of this power—to those who have received the gift of the Holy Spirit, and who have placed themselves in such a relationship to the Father that he declares: "No man can pluck them out of my hands."

A word to you, dear young brethren and sisters. In choosing your life companions, where do you go, and what is your standard of fitness? Is it among your own people, or are you, too, inclined towards the Philistine men and maids? Do

(Concluded on last page.)

For the Evangelical Visitor.

One of the pleas for the continuation of the VISITOR came from the invalids and those who are afflicted, who have not the privilege of meeting with the brethren in social worship. I often feel a sympathy for those, and have felt that I might give them a silent visit, but we are so apt to excuse ourselves, not being gifted as others are, and not fully willing to bear the criticisms of the learned. Thus we often shrink from the little errands which we might do. To feel a love for souls is, after all, a gift, and I wish to praise the Lord for the same as well as for the sympathy which I feel for those who are in affliction. We who are blessed with health can work all day and at night lie down and sleep till morning, too often forget what a blessing we enjoy, and only when we get sick, then we can better realize what health is. Oh how we can thank the Lord for health when once we have learned its worth. We must believe that *sometimes* afflictions are sent in mercy, that there are lessons to be learned which we would not learn otherwise.

At times we must acknowledge with the Psalmist, "it is good for me that I have been afflicted." cxix, 71. Yet again at other times it seems very hard, and we cannot understand the why or wherefore. But when we read the word of God, we can find so many promises for those who are afflicted. I often wonder why it is that we are so weak in faith, that we cannot lay hold of the promises of God and take him at his word, believing that he is able to heal the body, as well as the soul. Occasionally we hear of persons here and there, who have been enabled to grasp this faith, and we can rejoice, even though we have not yet attained to it.

Sometimes we wonder why our prayers are not answered in this respect, since Jesus has said, "If ye shall ask anything in my name, I will do it;" but often we forget the conditions, "If ye abide in me, and my words abide in you," (John xv,

7.) Here, then, is something for us to do, if we would have an answer to our prayers. When we were sick "spiritually," prayer alone could not cure us, there was work for us to do. There were stones which we could take away. John xi, 39. As we were obedient, so we were healed spiritually, and we must believe, upon the same conditions we can be healed physically. We know from experience that His promises are sure, and when we can fully trust him, he will not leave us comfortless.

But those who came to Jesus for help in affliction, were cured according to their faith. Of one he said, "I have not found so great faith, no, not in Israel." Luke vii, 9. Not one instance can we find that he refused to help; though the woman of Canaan received no answer to her first call, yet after her faith was tested, He said, "be it unto thee even as thou wilt." Matt. xv, 28. And we are taught that, He is the same yesterday, to-day, and forever. Oh, let us cast all our cares upon Him, believe His Word and trust His grace. A Sister.

For the Evangelical Visitor.

A PRAYER FOR THE SORROWFUL.

David was a man after God's own heart, but was a man of varied experience. In his Psalms we find evidence of the fact that he was not always on the hilltop, but often down in the valley. In the sixty-first Psalm we find a prayer which will well express the thoughts and feelings of all saints; from the end of the earth I will cry unto thee, when my heart is overwhelmed lead me to the rock that is higher than I. What better prayer than that can a Christian use when he is in sorrow and distress, and can cast all cares upon him who cares for us? Have we not great reason to draw nigh with confidence and that full assurance that we know that we have passed from death unto life, and can look up and say with the forty-sixth Psalm, God is our refuge and

strength, a very present help in trouble; therefore will not we fear though the earth be removed and the mountains be carried into the depths of the sea?

Since prayer is so essential to our salvation let our daily cry be, "create within me a clean heart, O God, and renew a right spirit within me." Let our prayers be united as one for the church. The time is drawing nigh when a series of meetings will be held. O that we may work earnestly. May this reviving spirit begin in every heart. Though I am not permitted to meet with you in body, I am united with you in spirit.

The VISITOR has been a great comfort to me, as I read its columns and see the good that is done in the church and missionaries. May our prayers go out after those who are ignorant of the truth. I ask your prayers in our behalf that we may be led in the paths of righteousness for his name's sake.

Mrs. E. B. WENGERT.

Dorrance, Kan.

For the Evangelical Visitor.

TESTIMONY.

How many churches can succeed without testimony from the laity is a mystery. Talmage says, "If the world is ever brought to God it will not be through argument but through testimony." We have all felt times when one little testimony from a weak brother or sister would outweigh a volume of argument from the most gifted. Why? The answer is in the word itself. Testimony deals with facts while argument more generally deals with theories and would attain to facts by the round-about way of theory. Argument is second-class evidence if such a thing can exist, while testimony is what the testifier feels and knows. Don't be afraid to encourage testimonies. Don't be afraid to testify. You know not, dear brother or sister, your testimony, poor and weak as it may seem to you, given as you know it from experience may lead some erring one to

the Master or strengthen some weak fellow traveller and be even more efficient than an eloquent and gifted sermon.

"For one is your Master, even Christ, and all ye are brethren."

Brethren and sisters do not let us forget this and whenever the impulse comes to do an unkind act, or a selfish one or to speak an unkind word, remember that "all ye are brethren," and do not do it. Oh do not do it, for these little things by the way, trifling in themselves, are satan's best tools to hinder the growth of the church.

When Christians universally recognize the fact that "one is your Master, even Christ and all ye are brethren" the day of the Millennium will speedily approach. Come my friends, let us hasten it on.

THE POWER THAT WORKETH IN ME.

Every living thing works by virtue of some inworking energy; something which a live man has, and which a dead man, or a stick, or a stone, has not. The power that works within a man may work for evil or for good. It may be the power of pride, of lust, of selfishness, of vain glory. It may be the love of money, a root of all evil; it may be the inner working of satan the great adversary; but whatever it may be it must be a power sufficiently strong to produce the effect; to control the motives, and to fashion the life.

Frequently different motives will unite, and then a resultant action may embody the force of the combined motives. The apostle Paul labored "according," he says, "to the working that worketh in me mightily." His soul had been swayed by bigoted zeal, sectarian prejudice, blind self-will, and national pride; but since that memorable day when he met and owned the crucified Galilean as his Lord and King, and received his Holy Spirit into his heart, his life had undergone a change and a new power was

working within him, and he could say, "I live; yet not I, but Christ liveth in me." He knew "the power of an endless life," and the whole secret of his incessant toil, his uncomplaining suffering his unconquerable zeal, was that energy which wrought within him. It was God who was working in him, both to will and to do of his good pleasure; and, led and guided by the Holy Ghost, he worked out that which God was working within.

It is of great importance that we know what power is working in us. There is a "spirit that worketh in the hearts of the children of disobedience," and it is the spirit of "the rulers of the darkness of this world." Often that spirit works in the hearts of those who think themselves to be Christians, but to whom the Lord might say as he said to the apostles, "You know not what manner of spirit you are of." Let us take heed to our spirit, know the powers that work within us, and so be workers together with God.—Sel.

HE CAME TO JESUS.

I was once called to the house of a friend whose child was dying. She had been sick but a few hours. As soon as I entered the room, the weeping father said to me, "I know what this means. God is punishing me; and I deserve it. I have been brought up religiously, and I know my duty, but I have not made a syllable of prayer for years! God knows this, and he is taking away this child from prayerless parents. Now I want you to pray for wife and me." Not for the child did he ask, but for himself and wife as sinners.

I said to him, "B—, you understand the way of salvation. You are right in saying that God is dealing with you in chastisement. He means to bring you to himself. But why make the terrible mistake of waiting for the slow process of weeks, as too many do? You feel that you are a great sinner. Why not give up your heart to God this moment!"

I went down on my knees with that suffering pair beside their dying child. I went away to conduct a service elsewhere, and in a few hours called again. I found the little creature breathing its last, but the father rejoiced in a hope in Christ! The next day he said to me, "I understand now why God sent this darling daughter into the world. It was that she might go home to heaven early, and take my soul there with her." Both that father and mother made a profession of their faith immediately and he is now a useful officer in a neighboring church. He awoke in the morning a prayerless sinner; before sundown he was a convicted and converted man. He came to Jesus straightway.—Sel.

THE EASIEST WAY.

When one gets his hand in a lion's mouth, it is best for him to get it out just as easily as possible. A man who will wrong you, will be likely to abuse you if you resent the wrong. A man who misrepresents you, will slander you all the more if you contradict him; and a man who has damaged you in purse, will damage you in reputation also, if his interests require it.

"In nine cases out of ten the wisest policy is, if a man cheat, stop trading with him; if he is abusive, shun his company; if he slanders you, take care to live so that no one will believe him; no matter who he is, or how he misuses you, the wisest way is to let him alone; for there is nothing better than a cool, calm, quiet way of dealing with the wrong we meet with."

"Beware of dogs." If men persecute you in one city, flee into another. "If it be possible, as much as lieth in you, live peaceably with all men."

Only Christ can influence the world; but all that the world sees of Christ is what it sees of you and me.—Drummond.

THE GARMENT THAT WILL NOT SHAKE.

you act more wisely than did Samson? Next to your religion, this is the most important step in your life, and thousands, right here, have allowed to be thrown around them a web which they are never able to shake off. Remember, dear young brethren and sisters, that the matrimonial pledge cannot be shaken off at pleasure, and if you get a Delilah she will get your head on her lap, your locks will be shorn, and your power for being good and doing good will be lost.

Right here a large field for discussion opens up before us; but we cannot enter it at this time. It is of importance to use great wisdom in making this choice, on which so much depends, both in time and eternity. As a warning, we set before you this story of Samson. Study it well, and do nothing that may endanger your peace, affect your religious convictions or imperil your soul. In this matter, above everything else, go to your Heavenly Father and seek that wisdom which alone is safe.

Remember, in making your choice, that there are no attractions so attractive as purity, virtue, and the religion of Jesus—a soul fully consecrated to the Lord and his cause.—Selected from Gospel Messenger, by S. Z.

The Christian life is lived from instant to instant in simple dependence upon God's fatherly will. The Christian prays for daily bread,—not bread for to-morrow, or next year, or next century. He borrows no trouble from the future, because the evils of the day are all his Father asks him to bear. He never crosses a bridge until he comes to it, nor feels to-morrow is here. And as the Christian's life is from his Head and Life giver, must not our Lord himself have lived just that way? He lived in the instant and for the instant. He stood by Lazarus' weeping sisters and wept with them.

The sorrow of that moment called for his sympathy. That a few minutes afterwards he was to call back their brother to them from the dead, made no difference. What his Father had given him to do at that moment was to weep. Then his Father gave him to turn the sorrow into joy. The Christ-like life has its own troubles, but at the heart of that life there is a rest in faith as a Father who is taking care of our troubles, as well as of us, and who will make all things work for the best. So that life has a blessedness of joy and content which would be missed by not living life as God gives it instant by instant. A dying poet wrote:

"O Lord, how happy should we be
If we could cast our care on thee,
If we from self could rest;
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best."

S. S. Times.

JERICHO IS DESTROYED.

What the priests and people did for seven days might seem very foolish to the carnal mind; but the end showed its wisdom. The methods of faith often appear foolish to the world. God's ways are not ours. There was a grand united shout on the part of the people before the walls fell. It is when the Church is of one mind that God shows His power, demolishing the strongholds of Satan.

OUR DEAD.

TROUP—Died, October 18, 1891, near Elkhart, Elkhart co., Ind., Sister Amanda Troup, wife of David Troup, aged 48 years, 4 months and 14 days. She leaves a husband, five children and many friends to mourn her departure. Funeral services at the Whitehead meeting house, Oct. 21, by the home brethren. Text, "Set thine house in order." 2 Kings xx, 1. Sister Troup died very sudden. She seemingly was in good health and about 9 o'clock when she was almost ready to retire fell over and in a few minutes breathed her last. The doctor thought heart disease was the cause of her death. We see how necessary it is to be ready, although our health may be good yet death stands ready at the door.

We cannot tell who next will fall
Beneath God's chastening rod.
One must be first; oh may we all
Prepare to meet our God.

ADDIE RELLINGER,

New Paris, Ind.

HERSHEY.—Died, near Florin, Lancaster co., Pa., October 16th, 1891, Sister

Elizabeth Hershey, aged 83 years, 1 mo., and 25 days. She was the widow of the late John Hershey deceased and out of a large family of children she leaves only two daughters to mourn the loss of a mother. Sister Hershey was the last of the Erb family, all her brothers and sisters as well as her parents, preceded her to the spirit world though she was the oldest of the family. Sister Hershey was united with the church many years. Funeral at Crossroads, M. H., Oct. 19th.

BENDER.—Died, Sister Bender (widow of Gabriel Bender, deceased) Oct. 3, 1891, at the old home, aged 62 years, 9 months and 3 days. The deceased was the daughter of Elder John Huffman, deceased. She leaves no children but a large connection of friends and two sisters, Sister Gentner, of Wichita, Kans. and Mrs. Latchaw, near her home where the deceased lived. Sister Bender was a consistent member of the church for many years. She bore her sickness with great patience and had no desire to get well. Funeral services were held by the home brethren. PETER KAGEY.

Woodbury, Pa

FISHER.—Jacob Elmer Fisher, son of friend Jacob and sister Leah Fisher, was born at Clarence Centre, Erie co., N. Y., July 20, 1865, and died Oct. 25, 1891, being 26 years, 3 months and 5 days old. His sickness was typhoid pneumonia. Having known him from early childhood, I believe I can truly say that as he grew up to manhood he lived to be respected by all who knew him. His remains were followed to the grave by a large and sympathizing number of friends and relatives. We extend our heart felt sympathies to the bereaved parents and brothers.

THOMAS LEWIS.

CRIMMEL.—Died near Paris, Edgar co., Illinois, March 21, 1891, Brother John Crimmel, aged 69 years, 7 months and 5 days. He leaves a wife and three daughters, all living, and 11 grandchildren, to mourn the loss of his departure. Brother Crimmel was with the church for 30 years and was patient during his afflictions and I believe he was willing to leave this world of care. Funeral services preached by Rev. Florman, of the M. E. church. Interment at the Blackburn cemetery.

MARRIED.

ZOOK—HUFFMAN.—Married, Nov. 5th, 1891, at the residence of the bride's parents. Bro. Eli and Sister Fanny Huffman, near Belle Springs, Kan. by Elder H. Davidson Bro. Samuel H. Zook, of Abilene, Kan. to Sister Lizzie L. Huffman, all of Dickinson co., Kan.

They have our best wishes for their future welfare. ED.